INTRODUCTION

A FEW years ago a Japanese diplomat in Berlin asked a German statesman to recommend to him a Professor of anti-Semitism, Being told that there was no such Chair in the University—"What!" exclaimed the Japanese, "you talk anti-Semitism day and night, and have no one to teach it?" "But anyhow, what do you need it for?" asked the German. "You have no Jews," "No, we haven't/' was the reply, "but we hear that they are coming, and so we want to be prepared."

Presumably the Japanese diplomat desired to obtain accurate information concerning a people whom he heard described as dangerous and unpleasant; and we Jews can wish that many anti-Semites, or potential anti-Semites should share his desire. Our position in the world is anomalous, difficult, and often ambiguous; and not everyone who feels uncomfortable with regard to us must be called an anti-Semite, nor is there anything necessarily and inherently wicked in anti-Semitism. Nations do not like each other and they dislike strangers in their midst; but what others can bear with comparative, or even cheerful, indifference is made painful for us by our defenceless, helpless condition, and the fact that we Jews frequently do

not feel "strangers" where we are considered as such. Still, we have a right to demand frpm anti-Semites, if sane and civilized, that they should honestly try to acquaint themselves with the facts of the problem which seems to exercise their minds, and that in forming their conclusions they should show a measure of good sense and common kindness without which no difficult problem can be successfully tackled.

Dr. Ruppin's book offers plentiful material to friends and